

M1590
Tuesday, May 20, 1969
Seattle
Group III

Mr. Nyland: There are some announcements, aren't there Andy?

Andy: We have talked about Work tomorrow, and about rides. Let's see ... was there a third one?

Mr. Nyland: Transportation tomorrow.

Andy: We talked about it.

Mr. Nyland: And the garden, or the-work - you talked about that? Okay. So, let's ... who manipulates this?

Andy: Would you turn that one on, Mr Nyland? Push the 'record' and the middle one.

Mr. Nyland: So, first meeting in Seattle. I've had a chance to think about tonight's meeting the whole day. Because here we come from the other side, and how can we make it enough worthwhile. When we come from New York and finally land in Seattle, it is, for me, as far as we can go. Once upon a time we thought that Hawaii was going to be a little further [chuckle], there was no chance. So, the further we get away from that—New York, Warwick, Barn—it is always a difficulty to see how much more Objective we can get in time, as well as in this particular space.

You look at all the different events—the different experiences that we all have on a trip, the anticipation of some of the places where we stop—and then for a little while we are together, and we want to extract as much as possible from such kind of a contact. Of course it is Work that we want to emphasize...

[Aside: There are late-comers. Or, am I too early? (Shuffle noises)]

...and it's usually a question of concentration of how to utilize the time that we have to get the most efficient result.

The result must of course be connected with Work on oneself—understanding and, I hope, stimulus. And we leave Warwick and the Barn in the hands of a few people who have to be on their own and we come back and find things perhaps a little changed or different, and we leave here again; and perhaps for several years this will be a certain pattern, and as you go from one place to the other and you meet different people and different so-called ‘Groups’ in different states of development, one comes to the conclusion how difficult it is really to explain Work, or to be sufficiently clear even to try to do something about it.

And the question is, again: What is a Group, and what does one expect from a Group, and how many people will make a Group. Like, how many sheep form a herd; and much of that that you call a ‘Group’ of course is not a Group at all, just some interesting and interested people partly fed by what they have read, and trying to discuss it among a great many difficulties...

Because, many people really don’t know. There is one particular thing, of course, that you might say ‘becomes apparent’ it is seriousness. But, seriousness without knowledge is really not enough. Because, we can be serious in ordinary life also. Sometimes we say ‘inner’ life, what do we really mean by inner life. Where does it start. When one says a ‘Conscience,’ *where* is it. Morality, ethics, community life, feeling for each other, religiously maybe certain concepts of a higher form of Being that we relate to if we can—sometimes by prayer, sometimes by sitting, meditating, thinking, becoming serious about the questions of life—and this will always be a problem: That one wants to mix up without really knowing it. And one falls all the time into the trap of discussing ordinary life seriously—relationships, considerations of what are the thoughts and the feelings of someone else and to become kind and good and understanding—and we make that mistake when one says Work has to be ‘applied’ in ordinary’ life. And so we emphasize ordinary life as a source of material which has to be used in order to become Objective to and in which we, ourselves belonging to this kind of ordinary existence on Earth, naturally become the central point for any kind of Work that we want to do; and how can we keep on distinguishing to use that what is our state, our level of Being, our life as it is on Earth from that what we really are aiming for, and why is it always so difficult to keep that in mind, and why is it so much easier to fall again into a trap of unconsciousness.

It should be much easier, of course, for a Man. I say it ‘should’ be. Because he has to go through such tremendous difficulty really to find out what ought to be done with himself and to define Work so that you really know what it is; so that you really get gradually a concept of

Objectivity, that all of that—as a thought, even, and perhaps as a feeling intuitively—we seem to know more or less but we cannot act on it, and to put to practice the ideas of Work in ordinary life, the emphasis becomes ordinary life and we continue with seriousness.

I listen of course to many of the little tapes that come and I talk to a variety of people and, naturally, about their problems as they find it and what to do, and then I once in a while say, “Work, we have to talk about that,” and then it seems as if we exclude, again, ordinary life from Work. And if Work means the Observation process of that what takes place with the body or with the personality, then of course we have as an object that what has to be Observed, and that what we wish from that object is to receive certain data which can be useful for us in so-called ‘Work’ on oneself, and of course the requirements of absoluteness or Simultaneity gradually we become more or less acquainted with. But we have to talk, and in our talk we also formulate in a subjective way and we have really no other language, and we don’t know what to do and how to approach it; and we sit, then, many times listening to each other with the best intentions in the world; and every once in a while there is a word that reminds one of Objectivity, and most of the time the question of Work on oneself is rather forgotten or pushed in the background. And it is such a long process before in any kind of a meeting, any kind of a Group of a variety of people together, that they start to understand each other on the basis of Work.

And what is needed is of course patience, and one doesn’t have it all the time. And when one sits and listens and time goes by, when one makes a trip and time has to be consumed in traveling... And the advantages of course do exist among travels with a larger group of people and the contact that one has, and of course the opportunities that are ‘given,’ you might say—or at least that present themselves and you have to meet—and whatever is involved in that kind of traveling, you may be reminded every once in a while that it is for the sake of Work on yourself, but when you’re honest you know that most of the time you remain completely as you were: Only exposed to a few new kinds of experiences, and even in retrospect you don’t remember ... you don’t remember very well, even, when, and at what particular time, you were, let’s call it for a moment, ‘Conscious.’ You were, of course, serious once in a while and of course also at times a little angry and tired; and in ordinary life as a different kind of experience the question is: “How much did you extract from such a trip.”

And we are, now, I call it ‘half-way’ and we look back and we see what we have done. We have had contact with a few people and you try to find, now, for yourself, so far what was it as a

value. Did you actually get something out of it, or was it just a trip ... or, most of it just a trip. What did you actually derive—from all of this, for yourself—for Consciousness, for a deeper understanding, for a relationship within yourself between that what is your ordinary manifestation and that what you might call the ‘beginning’ of a Soul, or perhaps something that is more sacred for you, or a relationship towards God away from Nature which you have seen and appreciated and admired. What took place in you, and at the end of the day did you have even a chance to think about it, and did the tiredness not prevent you; and that perhaps having to spend a night at a camp and before you went to sleep, did the day unroll itself for you, did you really see yourself at times, do you remember how you were, to what extent even did you dare to be critical about yourself.

All of that, of course, is involved in seriousness—consideration of oneself as one is and as one has lived, and that perhaps God has given you the chance to live your life on Earth and to understand why Earth and what is involved in this Earth. It’s a concept that Gurdjieff talks about every once in a while: The reason why people on Earth are slugs—why *we* are, why we become mechanical—and then how to illustrate it, how to explain it. Because simply by saying, “There was an Organ Kundabuffer implanted in Man so that then he would not see the truth and perhaps would see things upside-down”; what does it mean, and where does that Organ come from and what Supreme Being actually planted it. And, as it were, what is this as ‘life’ on Earth, and why Mankind on Earth, and what particular place the Earth occupies in the Cosmic scale or the Cosmic Ray, and where is this—as Man, now—a possibility of development in the form of life ... and we say ‘three-centered,’ and, because of that having the chance to evolve.

And what we think about—the question of evolution for a Man as he is now—and again, why should he evolve. Why shouldn’t he simply die, and then forget about it. Why should we, even now, consider the question of wanting to Wake Up when the Waking-up process is so extremely difficult for a Man. And, was is then, since it is so difficult, actually meant to be. That is, what is the assumption that one says when one lives on Earth one has to ‘grow,’ and why shouldn’t growth stop like it stops with a plant and after several years even trees die. Why should we as human beings even consider the question of longevity; of actually understanding eternity or the admission for oneself that there is a Supreme Being, and that there is a God that we can pray to and that we hope, of course, that He will listen and that He then will answer and that we then will be guided.

And, what is there in ordinary life that we can take. Because, you know, God is far away and the ideas and the concepts of Infinity are not so easily understood. And, what is this Kundabuffer. What is the prevention that Man is under when one says he is ‘unconscious’ and he has to remain unconscious on Earth in order not to interfere with the laws of Nature; or that Mother Nature can utilize him for a certain purpose so that Mother Nature then, in being served by such—partly—specimens of humanity, that then Mother Nature has a chance of Her own to develop.

You see, this question of: Where is really the reason for Man to have become what he is now. Because as a child he started out and he was free, and there was no particular coating as yet. And one says then that there is ... it becomes a coating it ‘prevents’ a Man from actually being aware of his essence; and why the coating on Earth is dependent on the conditions of Earth and the place where Earth is, and why what is required to have a coating, and why is it necessary to make people blind so that they cannot see, what is this I would almost say ‘cruelty’ to put life in Man and then not to tell him what to do with it.

And so we continue simply in that existence and the problems and the questions of life remain, and seriousness does not solve them. Because we keep on relating and explaining and telling and continuing in certain developments all belonging to the level of Earth and wishing every once in a while for the possible creation of something that could actually fly away; but our seriousness doesn’t seem to have the means of telling us what to do about it, and if this Kundabuffer story is true, what have we done.

Therefore we must look at what we are as human beings, three-centered as we are and with the potentiality of some kind. Otherwise we don’t have the thought. If we have the thought, there must be the possibility of following such a thought up by means of something; and perhaps then an indication of what ought to be done with that kind of a thought to put it in practice and to find out what, in this practice, will be the possibility for the further growth of Man. And one says “Yes, away from Earth,” again the question: Why *away* from Earth. Why not *on* Earth. Why wait until one apparently disappears from the Earth as a physical body; and then the remnants of that what there is of a Man, perhaps his aliveness should continue believing in the eternity of life and believing that Man as life—or representing life in some kind of a form—is at least entitled to the possibility of a continuation. So that in that, perhaps after several possibilities of reincarnation or whatever may be for him as his Karma, that he starts to

understand that there must be a meaning to the reason why he exists, that then ultimately the secret will be disclosed.

Because it cannot be helped, you know, that when a person keeps on thinking—and, of course, thinking seriously—about the possibilities of his life and why he was born and what he will do with his life as he is now living it. And this—again, the Kundabuffer—why are we blind. What is meant by this Organ. I can understand perhaps that there is a reason that Man shouldn't see. Because if he did see, if he grew up as a child and retained that what a child has which is completely free—without any particular educational forms as yet, without any rationalization processes because the mind doesn't function in the beginning that way, it apparently just takes things up and impressions are received and stored away—and the child is like a piece of paper, we write on it, the impressions of the outside world write on it and the child starts to digest it.

What becomes apparent for a Man, is of course the predominance of his physical body. That even if he knows that there is some kind of a mind that starts to think and combines this and that and has certain concepts, sometimes weighing them and evaluating them in a certain way; and then of course his feeling is also there because he knows that by experience and gradually a little child even starts to like and dislike things; but the predominance is his physical body, and that is only a form. Because his real life comes out in what he thinks and feels. There is, of course, a certain aliveness in the body in order to maintain those two centers, which, for a Man are much more important. Particularly when he grows up and starts, actually, to formulate certain ideas and has thoughts ... and thoughts of the future and hopes in himself in his heart—in his solar plexus, or wherever it takes place—that something ... *that* might happen, and this kind of a hope carries him through his seriousness, through the problems that have to be solved.

Kundabuffer was implanted in order to give the idea that that what is body and is supreme, should remain a fact for a Man. It has to do with the conflict as we know it afterwards when a Man educates himself ... or is educated because of certain circumstances which affect him, that then there is between his mind and his feeling already a discrepancy. The difficulty in Man is, as he grows up that they become more and more separated, that they have less and less chance to agree with each other. And the reason why this happens is because of the predominance of the physical body. It needed something for the expression of itself, and then what we call 'feeling center' was attached to the physical body and became One—practically—and the mind was by itself. And the relationship between mind as it is—located in the head and separated almost from

the rest of the body, and only connected with a very small part of the body through the neck—is not able at such a time to over-bridge the difficulty of this feeling center gradually becoming ‘annexed,’ as it were, to the physical body. And the Kundabuffer produced this particular kind of a state; it was not really that it put Man to sleep, but it meant that it simply developed in a certain way so that it was impossible for a Man even to come to an agreement about what should be done about the future possible development of himself.

And that is really where the ‘mistake’ you might say was made, or the intention was simply given: That Man, by giving him the chance ... or, rather, taking away from him the chance for further development of each center independently, now had to be forced; that that what really could have helped him if it had stayed free, was connected with the physical body and did not have a life of its own.

The mind has looked at that many times—and has tried many times—to try to formulate certain reasons why a Man could not grow, and there was *never* any particular kind of feeling possible. Because what predominated was the physical body and *that* had its own wishes of existence on Earth, and *that* was the replica of Earth for a Man. Because that what should have been his mind was the replica and intended to become his Sun, and that what was his emotional center should have been the planets; and they—planets and Sun—were away from the Earth, but Man annexed in his physical body his emotional center and made it as if nothing, or at least it became a little bit of a servant for the expression of what was needed for the maintenance of the physical body. It was as if the Earth took the planets out of the sky and took them with Her in order to feed the Earth, and to leave the Sun alone—just let it shine.

This is really, if you try to think about that and you see, then, that that actually is taking place also in the development of Man as he is, and that Man as he is at the present time—representing of course his little world all his own in which his body as the three centers also represent the totality of what we call our solar system—that then the reason for this physical body to predominate is simply emphasizing more and more that what is belonging to it now in reality as a feeling center; and the body itself is then complete and then the body, with feeling center, falls asleep.

What can help a Man, and save him, is his mind in the beginning starting to realize what is the difficulty. Because gradually that what we call ‘experiences’—and what for a Man, as a result of his manifestations and his contacts with the outer world, simply produces in Man a

certain something that protects him from further inroads of the outer world on him—simply means that the mind also has come under the influence of the protection of the body, and has started to function *not* as a mind should function but has become a rationalization process. And it is that division between the two—the mind and the feeling center—that prevents the feeling center even to grow out to become emotional; and being connected with the physical body, the mind is all by itself, and by itself cannot do anything at all, than only to disagree with the conditions as they are. And not liking it and not disliking it or whatever, there is no reason between the mind that can tell, then, the emotional center how it should become.

You see, this is a fundamental cause of the condition as Man is. Because he has remained, then, unconscious. The mind was not strong enough. The mind already in its infancy started to formulate, and we as fathers and mothers and so forth, we have not done anything about the education of either the mind or the emotional center separated from the physical body. And that's of course where we make a mistake ... but that's exactly for which we are not to blame because no one has told us, and therefore our children will become exactly as we are.

The question that always comes up when one looks at these kinds of experiences seriously: What is it that can combine Man ... or rather, what can keep people as a Group together. It is not then the mind; because it doesn't function sufficiently to formulate among each other, and there will be always disagreements, even, between different kinds of minds. The only way by which it could function is on an emotional scale ... and the development of a language which definitely is emotional, and has nothing to do with the talking machine or whatever the mind wants to do. And it *cannot* have anything to do with the physical body; because that remains of Earth and will never help a Man to become free from it, and since it has drawn into it, now, also this feeling center and they almost have become One... so that, whenever anything is felt that what is the body expresses it. There is no perfect ... no language at all than, again, through the body only, and then naturally the body becomes King and uses whatever feelings there are in a Man in the form of a physical expression; of which of course we say sex is the best that it knows how, and all the time that what we think as feeling finally ending up in a certain form of love, becomes nothing else but a little attraction between people. And the mind even has nothing to say about it; because the physical body is much too strong, so that even when the mind would object it has no chance.

This is a terrible situation of a Man ... and you might say this is a description of his

unconscious state and why one has to live through this, and why it is necessary to see this as a result of the Organ Kundabuffer. Because at the present time it doesn't exist anymore, the 'damage,' you might say, has been done. There is, whenever Man is born, since he comes in the surrounding of unconscious beings, immediately the influence of any kind of an effect on such children; so that it is not necessary to implant again and again this organ Kundabuffer, and that is why Gurdjieff talks about the 'consequences' which are still in existence: Because nothing is needed anymore to continue it when the consequences create the conditions as they are. These are the conditions we call the 'atmosphere' of Earth. This is where we live and this is where we breathe, and this is what feeds us and this is where the emphasis is all the time: On the body is King, and the rest is, at the present time, servant.

You see, now, the necessity for having to do something to dethrone that kind of a King. Because as long as it remains, the body remains on Earth and one remains attached to Earth, and there is no possibility of evolution. All of you have to settle for yourself: That there is something in your mind that wants to think about the possibility of freedom. That is really where it starts. In all the seriousness and all the discussions of all the difficulties that we are of course experiencing on Earth, all the results of the desires of selfishness and the rest of everything that we know of behavior forms of the physical body—all of that kind of a discussion doesn't help a single thing.

There is only one point in the mind which says this condition ought to be changed because it is not 'becoming' to a Man, and that kind of concept comes from the eternity of life. Because that is the representation in a Man in his mind of the possibility ... and again, Gurdjieff calls that the 'Lights of Karatas.' That is when, in a mind some light goes up completely without any knowledge why ... where it came from and how it happened to be there. It becomes a fact ... or an introduction of something that one says is 'unusual' that I want to think about the possibility of freedom from this Earth.

Again, one does not know where it comes from. But it is a fortunate kind of a combination of certain forms in the mind forming then at a certain time; and because of perhaps conditions under which a Man lives—or maybe because of certain configurations which you might say 'happen' in accordance with certain laws we don't know anything about—that then Man at a certain time receives hope in his mind, and then he realizes how bound he is. Karatas as a symbol simply of that kind of a freedom towards which Beelzebub and Hasein are flying in

order to settle for themselves their own questions of where their life belongs, *that* takes place in a Man and we call him, then, a 'black sheep' realizing the conditions of the herd, and not wishing it any longer.

This enters into the seriousness of it; and if that is there, then one also realizes that the condition as it is now, and a continuation of all kinds of serious questions and, simply, relating all the time what happens in your daily life and what you would like to have—and this-and-that and how it ought to be changed, and that even you think every once in a while that when you pray that perhaps such conditions can be changed—are all nonsense. Because, it doesn't have a characteristic of anything that could be free from the subjectivity of the Earth. The relation of that what has to be established in the first place, is that the body is put in a certain proper relationship towards the mind. Because the saving grace then is in the mind understanding this; and not wishing only the knowledge of that what is wrong, but wanting the understanding of that what has to be done. And the emphasis then is on the doing ... and the realization in the mind is the consideration of conditions as they are, and then the creation of a relationship between the mind and the body in which the body becomes a servant. That is Objectivity. Because then you realize that that what you are taking away from the body is exactly its kingdom, and you put it in the role of a servant. Because the mind, then, is Observing only the manifestations of ordinary existence of the body as it behaves, and does not wish any form of liking or disliking on the part of the body.

You must understand, now, that this kind of an idea of Work on oneself is so completely logical when you once start to understand what is really the condition of Man on Earth when it is topsy-turvy. Gurdjieff would say that: 'Upside-down'; not realizing what takes place, to consider the mind like a little mouse and the body like an elephant, whereas the Sun in relation to the Earth is really King in relation to that what is a tiny, puny little Earth in the solar system—even much less than some of the planets, certainly less than the planets that are between the Earth and the Sun.

So the logicity of what one wants to do in order to become free comes from this kind of a thought, and the hope then starts to take place in the heart. Because, you see, it is very fortunate that Man, as he has grown up in his unconscious state, has not had a heart that could take really a part in the development of an emotion, and that everything for the time being—and for the sake of unconsciousness—was centered in his little solar plexus. The heart for that reason is still free

and it still has the possibility of purity of development, of becoming really functional in relation to an emotion of which Man does not know. And the fortunate part of the mind is that there are certain sections which *were* there and had potentiality *early* in life to develop—connected most likely to the pituitary and the pineal glands in the mind—and that the two lobes on the side above the temples are still mental possibilities of functioning in a certain way, and because of that—not having been developed—they are virgin fields.

These are saving graces both in the mind and in the heart, and it is that what we are now linking up. The process of an Observation of placing, or putting, the body in its proper place of just being Observed ... you see, nothing else but being Observed, it means it has a position of that kind of almost I call it ‘inferiority.’ Because it has nothing to say. It is being Observed by the mind, and the mind then becomes the primary factor for collecting facts about that body behaving. And, without any particular questioning of *how* it behaves. It is not even interested in a description of what the body is doing. It is not even interested in what the solar plexus likes or dislikes. It just has to accept the fact that it happens to exist. And that, for the time being, is enough for the King—to know that his subjects of his little kingdom are simply behaving in some way or other. And he says “unconsciously” and then he says “what of it, as long as they are there they become for me supporting cells in my kingdom, and then I wish them,” as ordinary bodies, “to serve me.”

So that the manifestations, I become knowing of them. I know they exist. I know they are there functioning. They take care of my body because I happen to have a place in that body—a little bit remote in my mind, and not immediately attached to the rest of the body than only through a very narrow passage—but the King in the mind says, in an Objective sense, “What difference does it make, it will come in time; that the body will first learn what its proper place is.”

So, you see, this is Work, now. Because with this kind of a relationship between the mind and the body, the body has its proper place and is, now, simply as servant fulfilling the task; so that the King as sitting on the throne and overlooking his own little kingdom as his physical body ... needing the physical body for the maintenance of his throne, until finally the King can make a kingdom and be surrounded by proper people who can tell and advise him; so that after some time he will say, “My body, it has served its purpose.”

Because in the meantime, while this Observation process went on and while I was

receiving facts of an Objective kind and I started to understand more about truth and relationships in relativity and absoluteness, there has been a chance for me to build up, within my kingdom, something that is of course a little bit more permanent. Although, it may be still an adjunct to the possibility for further growth. Because the King in that way is not such a fool. He knows he has to build a home for himself, and he starts with what he has. All the materials that are available for him, he simply puts them as opportunities to be used in time ... whenever he gets ready, and in the meantime building that what will help him for a little while in order, you might say, to become 'free' from the physical body so that the physical body has, really, nothing to say anymore. It has no more purpose than only the continuation of the existence on Earth, and as long as it does that ... and for that, you might say, the King even has 'rules' promulgated: Take care of the house of the body; take care of the place where at the present time the solar plexus happens to be; take care of that what becomes a mental functioning for me for the maintenance of this body on Earth so that it gives it a little knowledge, so that it can actually continue to do its best for itself.

But you see how, now, the emphasis is not any more on seriousness. That belongs to the ordinary Man on Earth, and the King has no need of that kind of seriousness. All he wishes to know is that something is going on—you call it 'dynamic' processes of what is taking place with the body and the relationship between that and the feeling center—but the King is aloof. And he says, "I want to build this what I am now, in this little kingdom of mine, up to a point where there actually has been accumulated enough data and such knowledge that I can rely on"; that then I as a little King 'growing up,' as it were, has then a Consciousness with which I then can light up the rest of my kingdom.

You see, everything then will be put under the scrutiny of what the King wishes to see. And he will then investigate all the different nooks and crannies and corners of that what is the physical body and why the physical body has done this and that; and perhaps at times will have to be called to task, and at times the King will send out little ambassadors *to* that what has to be changed. Because he knows that the conditions of the Earth, the conditions of that what is physical body and the predominating influence of that what is so-called 'physiology' of the Man as he is now on Earth, is not right and it is not becoming anymore for the totality of a Harmonious Man.

The King wants an orchestra. He wants to be able to play in the universe in the music of

the spheres. He wants to find with his little kingdom a certain place so that he can strike a note belonging to the total harmony of everything existing. And for that reason, not only that he has to be patient but he says, “I know if I do this I gradually can withdraw from the Earth, and all my ambassadors can come home.” Like Beelzebub after having fulfilled his task on Earth in order to help people to tell what to do ... and you might say to take the cells of the physical body and to turn them towards the Sun and say “There is your direction, if you want to migrate go ahead and migrate, but don’t stick around here all the time if you actually have some sense.”

The introduction, into seriousness, of Work—and discussions—is that kind of sense: That kind of realization that the knowledge is not enough but that it has to be followed by what I call, now, simply, the ‘practical’ application of such knowledge being on their way towards the mind—towards the King, towards that what could become Consciousness—that what is needed for a Man at the present time is to realize that there are perhaps here and there little cells in the physical body who ought to be told in some way or other that the hope still is there, and that then they ought to migrate towards the brain as if, then, the different cells of the physical body wish an audience with the King and want to find out what to do.

And so they come to the kingdom and knock on his door, and the King receives them and he says “What is it that you want,” and they say “I want to grow up.”

And the King says, “Yes, how about your debts on Earth.”

“Well, I left them a little bit like that.”

So the King says, “You go back.”

And then someone else comes and says “I really want to Work but I really don’t know very much about it and I don’t know how,” and the King says “You go back to your solar plexus and find out what the wish is.”

These are the dictates, in the beginning, of the King towards the rest of the body. This is the process of Participation. Where first there has to be the wish, on the part of Man as he is physiologically, towards growing towards the Sun, even making the attempts to go there at sometimes a great many ... a great deal of expense, a great deal of wishing, a great deal of finding out what is the road to Mecca; how to become such that they then in returning to their little village—the surrounding of whatever there is in the physical body to which they will return—that they then can distinguish themselves as if they have been crowned and blessed by the King. Having received a task which they have fulfilled, and, because of that they are a Hadje

and they can wear a fez so that the people in the surrounding can look up to them and say “Such a Man, he has a little bit more knowledge than I have, maybe he can tell me what to do,” *this* is the process of yeast, the way how a body starts to function after half of such knowledge has been communicated and how, then, they in turn—in turn, one after the other—gradually will become cells belonging to another kind of a kingdom.

It is not that easy, and that what needs to be understood is, now: What is this wish for growth. What is this wish for oneself, that I want to Work. What is really that is needed in a Man when he says “I go to a meeting” and I sit at a meeting and there is no wish ... and I go to the meeting, someone else says ... and I sit there and I listen and I argue and I don’t go home with anything because there is no wish. And another one says “I go to a meeting and I sit and I listen to people talk and argue, and there is nothing that is communicated to me because I don’t even believe them, that they know themselves.” And they sit and haggle a little bit between them, and, then, what am I expected to do!

Because I, poor person, I am a little hungry and I would like to be fed, and I want to get some kind of knowledge. I want to be able to go home after such a meeting; so that then the next morning I remember when I wish ... still have a wish to do something, and, for God sakes, “Tell me what to do!” “What should I do, now.” Because I have that kind of a wish and it has to be converted into the actuality of an application of some kind, tell me what is Work so that I then, when I come home I can start. I cannot wait, and if you don’t give it to me I go somewhere else. Because, I cannot wait. There is something that has to be done for the building. I have no measure within myself. I have no Conscience. I do not know what is valuable and what isn’t, and I am hungry and thirsty, and who will feed me.

You see, the purpose of meetings—of a Group, of communication, of being in a Group, of the approach of those who wish to know: So that they can come and say “Tell me now, then I will Work. I promise you. Honestly, I am serious and I want to do something about myself, and I also ... I promise I will keep it for myself, I will not blah-blah about it but I will try to apply.” Because if you can tell me *that* I trust you. But if you don’t tell me that, *how* can I trust! How can I know. What will I do when I know what you are and you tell me with your words, and you have no Being at all. And I cannot understand why you are that way. Because you profess, and still you’re not for me a Man. And so I run away from such a meeting and I say, “Maybe it is there, but I don’t see it.” And maybe I’m blind, but I’m not so blind that I will stop seeking, and

ultimately such a person will find ... but he may not find it in your meetings, in your Groups, in your little gatherings.

What is needed: Presentation of yourself as a little bit of that kind of a little kingdom; in which there is common sense on the throne, and in which you can talk just a little—and just enough—in order to arouse in a person the wish to be connected within his feeling center. You see, this has to take place. Because a Man as he is now and he knows that he is connected with his physical body, with his feeling he has to understand that his feeling has to learn to stand on its own feet. This will be the possibility for the continuation of his Conscience; and that therefore Man has to become more whole ... more One as a unit, and he starts to Work on the wishes of himself to find out what are the wishes and why are they so divided, and then a Man comes down with that kind of a message from God. As if there are the Ten Commandments to be communicated, now, to his wishes which are spread all over the little kingdom—the total body and all the nerve nodes—and it takes time to reach them; because one has to travel sometimes quite far, and under great difficulties and surmounting all the different things that are like obstacles put in the way, finally reaching, maybe, such-and-such a little nerve node living on a high mountain, and perhaps one has to climb and gets out of breath, and sometimes one loses the road and there are many detours.

That is Work, what I wish to become: United in the presence of God, who has given me a task. He has told me “Try to see to what extent this feeling of yours can learn to be on its own,” how can you make it when you bring all the different feeling, little bits of things, together into one place. And then God says, “I will tell you where: There is a beautiful place within your heart, and if you want to I will come and welcome you. Because when a wish becomes a heart’s wish, I am present to you, telling you then what to do next.”

You see, this process of Work on oneself produces emotional states. It produces a relationship towards that what is God in one’s religious life. It produces in one a definite wish to behave as if one is already in the presence of God, the Father, telling the child how to walk. Because He is willing to hold you by the hand and tell you, and He has patience to wait until all the different little ambassadors that have been sent to all parts of the little kingdom of your life have returned with their charges; as if that what Man originally had as a feeling center was divided into so many little parts ... as if they were all belonging originally—when Man was a child—to the house of the family and the father, something went wrong: They went, on their own

little wishes, into the country to investigate an adventure and to find out and to test themselves, perhaps for their own benefit and perhaps losing a tremendous amount of energy in that kind of a process.

They are like prodigal sons, and the realization has to be made quite clear. Because you have to convince such a little wish to come home. You have to tell then what he is doing, that he is living among the swine. We would say he is living among the ‘slugs’ of the other little cells, and it is not the proper place for him, and there is no reason why he should continue. Because the results of the organ Kundabuffer do not exist any longer. It is only that condition that was and has been created—again, maybe for a higher purpose of the maintenance of Earth—but no longer of application of the life of Man. And when Man then, when he grows into that kind of understanding and the prodigal son returns to the house of the father and the family as a whole—and it is a big family—is united, then there is one feast. This is the feast for the return of all feeling cells becoming, then, an emotional entity in the heart of where the father has prepared the meal. This is the first relationship between Consciousness and Conscience. It is from that time on that that what Man is, then ... and setting up as a King a Consciousness, wishes his Conscience to be in agreement with him. You might say it is at that time that there is a ‘relationship’ between the King and the Queen. I don’t want to go into that in further detail. You can fill that in. Because you know what is needed between man and woman when there is *no* necessity for sex.

I wish that people could learn that kind of a language of the emotions. So that when the emotion actually can start to function the body can be left alone ... and of course what is needed in the kingdom as it is at the present time, you cannot forget the wishes of the body and you must also attend to that and you have to give it the proper place, and you have to help it even to substitute something for this kind of a feeling that was associated with the body. And for that reason one says, “We will take care of that.” The King is all-wise. Even if he is sometimes a little unconscious, he still will be able to give to the physical body a Sense organ for the totality of itself so that, then, the body can exist and can become aware of its own existence; so that it will not need the feeling center and that it will not miss the little nerve nodes that have now gone to one’s heart.

You see how the process starts to work. It is the combination of Consciousness and Conscience that gives the strength to a Man. It will be then possible, because of this strength,

that gradually the physical expression can be taking place as the expression of the physical body only and can, then, you might say remain in a 'static' state; and that all that is needed for the emotional state is to become dynamic, and, in freedom from the body starts to learn how to form a Conscience in one's life and how to learn the language of being able to understand that what is meant by Consciousness ... and constantly goes to the King almost in audience; and sometimes the King sends for the information of the wise men, which are the emotional states who then have weighed in accordance with the laws they understand of the planets, the influences really planetary astrology away from geocentric on its way to the heliocentric formations.

This is what takes place in a Man who wishes to Work. And when he understands once and for all that seriousness will not help him—it only puts him in a certain state in which these kind of seeds of Objectivity can be planted—that then it is necessary for a Man to attend to the planting, and no longer to the seriousness. Because after all, what is seriousness: It's a creation of something that is a little bit more palatable for one because he starts to understand a little bit more of the affairs of Earth. And that of course is quite right and lovely every once in a while—and you can sit sometimes in the Sun and enjoy it, and maybe sometimes at the end of a heavy day of physical work that you can say "I have earned my living today"—but what is that as a Man. What has become of the insight of his brain. What has become of the Aspiration which should be in his brain wishing for that what he should grow into. Where is the Inspiration of his heart. Where is a Man who wishes to remain alive and not create... Where is a Man who cannot, as he is on Earth, create that and then suffers because of his inability to understand what ought to be done, where is a Man who continues to live with his problems without wishing to solve them.

A Group has to be open to such problems of ordinary life as asked by the people who come to the Group and want to be let in and say "What I wish to know...," and "This is my problem." And then one has to know *where* do they live ... and then one returns to that place where they live and then you ask questions: "Why are you the way you are? What are your motivations for Work? Why do you think *this* Work will help you?" Why do you wish, even, to bother me. Because, you know, I have very little time but I wish to communicate; if that what you feel is of value to you, I will go to the end of the day to tell you the truth.

The caliber of such meetings, the caliber of your attitude, the caliber of producing a level before you begin: That what is needed is a level among those who understand each other already a little bit; of those who 'belong,' you might say, to the wise men who advise the King, those

who now understand that there has to be a relationship between your Consciousness and your Conscience, and that only because of this relationship the possibility exists of unity in a Man. That when he is in his real thought, it is really functioning as ... as a mental capacity I call it 'King' simply maybe his 'I', and that what is within his heart and wishing with all his heart, he tries then to take also the mind and his body together. Man has two hands, he takes in one his mind, in the other he takes his body. He carries them both. He can put his hands together, still in between ... even when the hands are joined, there is a certain space for his feeling. When it touches, when Man grows, when that what is gradually changing over, when the sense organs are related in such a way that they will start to feed Consciousness and Conscience, when everything becomes subservient to the forces which are important for a Man, all that Man has to do is to remain with his feet on the Earth—in touch with it, not to forget.

His sex organ will stay longest; all the rest will gradually disappear because something is taking the place of them; and then there will be a wide road between his Consciousness and his Conscience, there will be a chance for transportation of material for the building of his Kesdjanian body, there will be factories all over his brain manufacturing secret substances for the maintenance of his Kesdjan. For that, what is needed as a blood ... Hanbledzoin will be transported in that narrow little pathway without going astray and falling in the ditch. And in that, that creation which will take place in a Man will become noticeable in his voice. Because, in that his feeling will enter together with that what comes from the brain as Consciousness and thoughts which are real, and the actuality and the realization of that kind of truth will finally affect him in his voice; and then his word will be true and then what he says is "Yes" and can be understood, and he will then prove to be of value to those who associate with him.

Because such a Man then becomes honest, and he can remain honest in the eyes of the Lord; and that even when the Lord looks at him he does not turn his face away but he can say "You look at me, go ahead, I don't have any fear." Because my life has started and it is as if, now, for me this kind of possibility almost for the first time becomes clear as the aim *why* I happen to be on Earth: In order to find what are the opportunities to become free from. Such a Man understands, then, his life with all the difficulties involved by living on Earth. And then everything that is experienced, everything that is ahead of him, everything that he has lived through falls in the proper place for himself. So that he knows it is needed and he will not get out of the way of the path of the Lord. He knows, and moreover he understands, and if he

understands once and for all, such a Man becomes permanent.

You see, tomorrow if you wish we can talk a little bit about practical application, but I would like simply to have for you a viewpoint of a combination of the reasons why we come every once in a while to Seattle, why there are other people also from New York, why there are at the present time quite a number and gradually how, with the increased number there is always the difficulty of an increased misunderstanding. And that we have to emphasize constantly and hold in front of you, I said it once—or several times, maybe—like a miner's lamp in front of your forehead and like a breast plate in front of your heart; that what is there to remind you of the Ten Commandments of the Lord, or what Gurdjieff would call the 'Five Rules of Objective Morality,' which brings it a little bit closer home and is much better ... applicable in our daily life as we live it now since we are not living in Palestine or the Holy Land, and we're not living at the time of Moses.

We live *now* and we have to adapt our thoughts, our possibilities, our capacities, our wishes to the particular period in which we in this civilization happen to live, and *now* for us it is that kind of a time to wake up to the conditions as they are and again see them as always has been the case ever since the beginning of the creation of this Earth, and most likely ever since the beginning of the creation of the universe. And such terms we don't know because we don't know why it, even, should have been created when it is already Infinite and why these concepts have to be put all the time in such a way that they become a form for us to be understood by the mind the way it is now; and gradually loosening up all such bonds for oneself of manifestations and forms, of making the path between the mind and the heart, of creating there a condition unusual and sometimes a little bit as if a great deal of construction work has to go on; and if that what is not entirely clear, that every once in a while one has to find how to connect a Conscience with one's Consciousness.

How can a Man become one. How can a Man keep this desire for entity, for a unit, for a unity of himself; his kingdom as a kingdom becoming One as a community having one aim of existence, and in this one aim fulfilling the task given to Man on Earth. That then he can say "Goodbye" to Mother Nature and his Earth and his body, and leave that for whatever it is wherever it is. Because he says he is going 'home,' he knows where. He has found out—before—the direction and the road. He has made a little psychological map and he travels and he knows what to do, and there is no question that at times he might need a little bit of food, and at

times he will have to come to himself, and at times he will want to pray; because he wants to make doubly sure, he has to have assurance from the Lord that he is still right.

I've said several times, at times he telephones, at times he wants to say "I am going to be there someday, I hope, my God, you will wait, you will wait for me." I hope You will have patience. I understand my life as it is, I hope that it is not too difficult for You to wait but You also must know how difficult it is for me to try to become transparent. God, look at me so that under the influence of Your presence this transparency becomes such so that that what has to be fed of my inner life, my essence, my Magnetic Center, that it will have hope that it will ultimately become free and that then You give me ... Lord, have mercy upon my Soul. That what is needed for myself is the translucency to see You from where I am towards You, God; as if such God is at Karatas, and then as if at such times a little light appears in the sky and one says, "I know." That is a sign of God, He has heard me: "Come on, my Soul, we go because we know now once and for all that the road will be cleared and that obstacles, although they may be in the way will gradually be overcome. We have hope—eternal hope—and we have now eternal wish and we have now eternal knowledge, and all three together has given me eternal understanding."

This is the way of the Lord. This is the way of the universe. This is the way how Mankind can finally, individually and perhaps collectively after quite some time, start to understand the secrets of that what was given to him at birth and which was, when he was conceived, carried over from the previous generation to him and which he at the present time carries with him; and for which he takes the responsibility to maintain it and to deliver it again, not to the Earth but that he can deliver it to God Himself. This is the aim of Man if he wants to continue to grow and evolve towards freedom.

I'll see you tomorrow, I hope, and if you have some questions we talk about that.

So, goodnight everybody.

End of tape